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AND UNIVERSALIST MISCELLANY.

VOL. 3.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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MISCELLANEOUS.

Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James i. 27.

Much is said about religion at the present day. It is considered a subject of importance, and as such, demands a candid investigation, that we may be able to understand what it consists in; and what are its requirements. Men have seen fit to apply the term to certain systems of their own fabrication, and have considered men religious, or irreligious, as they have embraced or rejected those systems. For instance—Saul of Tarsus, when zealously engaged in persecuting the church of God, and defending and supporting the doctrines of the Scribes and Pharisees, was considered by them, as a very religious man. He says, they "which knew me from the beginning, if they would testify, that after the most straight sect of our religion, I lived a Pharisee." Again, "For ye have heard of my conversation in times past, in the Jew's religion, how that beyond measure I persecuted the church of Christ," Gal. i. 13. It appears then, that the Jews had a religion, which was contrary, and opposed to the religion of Jesus. Others may have a system of religion, as well as the Jews, that is opposed to the church of Christ, and it therefore becomes proper as well as necessary, that those who are seriously disposed to possess and enjoy religion in its purity, should turn from the systems and creeds of men, and search the divine testimony for instruction on this important subject.

James says, "If any man among you, seem to be religious, and brideth not his tongue, but deceiveth his own heart, this

man's religion is vain." The reader is requested to notice the expression, "*seem to be religious.*" A man then may seem to be what he is not. How then are we to determine on this subject? James gives the answer—"and brideth not his tongue." That is whatever pretensions a man may make, however much he may "seem to be religious," if he is continually backbiting and wandering others, speaking evil of them, &c. that man is deceiving himself, his religion is vain—he knows nothing of pure religion. This same Apostle has said, "the tongue is a fire, a world of iniquity; so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

Pure religion, which consists in love to God, and love to men, brideth the tongue. Hence James says, he that seems to be religious, and brideth not his tongue, his religion is vain. The Saviour hath said, "by their fruits ye shall know them." And as the tongue is the organ by which we express our thoughts and feelings, it manifests the spirit which reigns in the heart. The Apostle defines pure religion thus—"Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." Reader, dost thou do this? Is the pittance thou hast to spare, given to support the poor fatherless child, and to bring it up in usefulness? Is it given to lighten the burden of the poor lonely widow? Can the fatherless lift up the voice of thankfulness for thy charities? Can the widow supplicate the blessings of heaven on thy head? and dost thou keep thyself unspotted from the foul influence of envy, hatred, wrath, and strife; and does the spirit of love bridle thy tongue? If so, pure religion reigns in thy heart, and all its blessings follow thee.—*Rel. Inquirer.*

Heresy, as it has been understood.

When Latimer, (afterwards bishop of Worcester,) had obtained great celebrity by his zeal and efforts against the errors of popery, Dr. Buckingham, prior of Black Friars, endeavoured from the pulpit to expose the dangerous tendency of his opinions; and particularly inveighed against his heretical notion, of having the scriptures translated into English. "If that heresy," said he, "were to prevail, we should soon see an end to every thing useful among us. The ploughman, reading, that 'if he put his hand to the plough and should happen to look back, he was unfit for the kingdom of God,'

would soon lay aside his labour. The baker likewise, reading, that 'a little leaven will corrupt his lump,' would give us very insipid bread. The simple man also, finding himself commanded 'to pluck out his eye,' in a few years we should have the nation full of blind beggars.

"The tree is known by his fruit."

Whatever pretensions men may make to piety or religion, it is but fair that they should be tried, by the standard which they acknowledge, the only decisive rule of faith and practice. Professors of religion must excuse us, for not taking their profession or declaration of having mer with a change, or being born again, and having joined some church, as sufficient evidence of their being the disciples and followers of Christ. The Pharisees of old made great pretensions to holiness and righteousness; they loved to make long prayers; they fasted often, professedly were great friends to God, and were careful not to associate with sinners. But notwithstanding all this, they are charged with hypocrisy and deceit.

Professions then are not sufficient evidence of the existence of religion in the heart, nor is a close attention to a certain round of what is called religious duties or ceremonies; for all this may be done by those who feel not the life-giving power of the gospel. Men may do all this and yet possess, as did the Jews, a most cruel, bitter, persecuting spirit. Jesus said, "by their fruits ye shall know them." Paul says, "the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Now if these are the fruits of the spirit of God, have we not a right to expect that they, who say they are not of this world, but of God, will show these fruits in their daily practice; and if we do not behold them, have we not a right to say, notwithstanding their profession, that they are not the disciples of Christ.

He who styled himself the good shepherd, has given us this exhortation, "come unto me, all ye that labour and are heavy laden and I will give you rest—take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls;" we also read of the "ornament of a meek and quiet spirit which in the sight of God, is of great price." Meekness is a fruit of the spirit, and we are directed, "in lowliness of mind, let each esteem others better than themselves."

Would these who profess so much religion at the present day, be willing that we

should apply this rule, and measure their pretensions. If we should, shall we be able to find this spirit of meekness, this lowliness of mind, which esteems others better than itself; shall we not rather find a spirit of pride—a vain boasting of being better than others—a disposition to say, 'stand by, come not nigh for I am holier than thou.' Whoever has noticed the character and conduct of professors must be sensible, that instead of following the example of him who was "meek and lowly of heart," and who said, "my kingdom is not of this world," they have been aiming at wealth, dominion, popularity and power, both spiritual and temporal; and the candid observer must at once see, that in room of that heart-humbling, and pride subduing doctrine taught by Christ and his Apostles, they cherish that pride which causes divisions, and prevents the exercise of the charities of domestic and social life. Should this pride continue to increase as it has for a few years past, preventing people from visiting each other unless they are members of the church, and agree in matters of religion; and producing the greatest extravagance in building and decorating houses for public worship—making them the resort of the fashionable, we may expect soon to have none admitted without procuring tickets for that purpose, lest the BEAUTIFUL house should be defiled by the presence of sinners, and the pious fashionables, and spiritually proud, wounded in their feelings, by associating with the less favored part of community. We may also expect a select choir of singers, who shall all be of the regenerate, for according to the bigotry and superstition of times past, a singer has no business to sing praises to God; for fear that one who is not regenerated, fashionable and respectable, will injure the voices, or defile the praises offered by the favored and pious few.

The fruit of the spirit is love, joy, peace, long suffering, &c. but do we find a disposition to cultivate peace—Yes, if we will tamely submit to their will, and yield to their dictation; but once question the truth of their doctrine, or have an opinion of your own which you mean to exercise, and you at once find the amount of the love, joy, peace, and long suffering which reigns in the heart.

Rel. Inquirer.

"HE DON'T WORK IT RIGHT"

When upon a long winter evening I happen to step into a bar-room, and find half the men in the neighbourhood smoking cigars, telling stories, and heating the flip iron, instead of being with their families, instructing their children, listening while they read some useful book or improving their minds by reading themselves, I should say, if I had a little more courage or good old yankee frankness, gentlemen, you—don't work it right.

When at another time I see a florid-faced way-faring man walking briskly up to the bar and hear him say, in the true whiskey style, "Landlord, give us a good glass of grog," thinks I to myself, I guess—he don't work it right.

When I have frequent occasions to pass by a publick house and always observe a collection of long-bearded, rum-looking, garment-tattered men about the premises, I am certain that they—don't work it right.

And when I step of an errand and see the bar-tender, under the eye of his employer, dealing out sling and bitters to persons who have already taken twice as much abroad as they can safely carry without foundering, I go away saying to myself, nobody here—works it right.

When I go into a store, and find a dozen hangers-on, huddled about the stove and telling large stories, and smell the fumes of whiskey, and see the glass upon the counter with brown sugar sticking to the inner surface, I have more than half a mind to beckon the trader aside, and whisper in his ear friend, you—don't work it right. "If you permit such things, the more sober and respectable of your customers will leave you."

When I meet a transient acquaintance on the side walk, and he seizes my hand and is so glad to see me, and I discover a junk bottle of cider brandy partly concealed under his coat, I know what I think—he don't work it right.

When I overtake a foolman in a snowy day, who tells me that he has travelled far, and I give him a seat in my sleigh, and he being to the windward, my olfactory nerves are saluted as if I had taken in a barrel of stale whiskey, "Thinks I to myself," who is he? Where did he come from? Sure, in taking up such a grog-bruiser, I haven't worked it right.

When I see a man stirring up sling five miles from home and letting his team stand at the door an hour, after having been out all day in the cold, without any thing to eat, cruel master, says I to myself—he don't work it right.

When I see a carbuncled faced veteran in the wars of Bacchus, shouldering his last half bushel of rye and carrying it a mile to the distillery to barter it for a quart of "kill all," when his children at home have nothing to eat, and his wife, brooding over three embers is wishing she had died before she married him, need I take up your ink and type in saying, that—he don't work it right.

When, just in the wake of a terrible snow storm, two or three shivering and half clad children, whose father I know to be a drunkard, come in with their basket, to beg a little cold victuals and a few crusts of bread. O how my heart pities them and how am I tempted to say something much stronger and harsher, than that their reprobate parent—don't work it right.

New-England Inquirer.

ON GAINING KNOWLEDGE.

Again, and again I say, cultivate, my children, a taste for the acquisition of knowledge; thirst after information, as the miser does after wealth; treasure up ideas with the same eagerness as he does pieces of gold. Let it not be said, that for you the greatest of human beings have lived, and the most splendid of human minds have written in vain. You live in a world of books, and they contain worlds of thought. Devote all the time that can be lawfully spared from business to reading. Lose not an hour.—Ever have some favorite author at hand, to the perusal of whose productions the hours, and those hours, which would otherwise be wasted, might be devoted. Time is precious. Its fragments like those of diamonds, are too valuable to be lost.

INCREASE OF LIGHT.

To all who desire to have truth prevail, it is gratifying to hear of its advancement. Those who delight to pore over the remnants of theological darkness, and content themselves under the preaching of those whose interest leads them to sing the praises of popular error, know very little of the true condition of our country in a religious point of view. Truth, in ten thousand ways, is sapping the very foundation of error. The North is giving up, and the South keeps not back; the revivifying rays of gospel light are shining in the East, and the West is already illuminated by its effulgent beams. Truly, they that sat in darkness have seen a great light.

A letter bearing date, Chillicothe, O. Feb. 3, 1827, gives us the following description of the moral condition of that place and the region round about. "The prospect in this country is truly gladdening to the hearts of all the friends of gospel liberty. The great I AM speeds the good work. Thousands who have long bowed the knee to Baal, and who have sat in darkness and the region of the shadow of death, may now say 'light has sprung up;' they now are enquiring the way to Zion, having their faces thitherward. The rapid progress that liberal and rational christianity is making in this part of God's heritage, is truly astonishing. 'It is the Lord's doing, and marvellous in our eyes.' I met a day or two since with an aged man, whose locks were blossoming for the tomb, who has lately been delivered from the grievous bondage of error and superstition into the glorious liberty of that truth which maketh free. 'Ah,' said he; the tears trickling down his furrowed cheeks, 'I have long neglected this great salvation: I have long worshipped them which are no Gods; but now, blessed be the true God, the scales have left mine eyes: I shall now depart in peace; for mine eyes have seen the salvation of God.' Such language bursts from wherever I go. Multitudes have tasted and seen that the Lord is good unto all, and

that his tender mercies are over all his works! May God grant that the good work may go on until an emancipated Universe shall shout hallelujah to our God."

The above is but one instance among a thousand of a similar description, which might be noticed. The wilderness blossoms like the rose; and truth, with rapid strides, is travelling onward to the grand consummation. The aged, are receiving into their hearts the balm of Gilead: the middle aged are seeking and finding the truth: the young are beginning to ponder the wonderful mercy of God; and the time will soon arrive when,

'Infant voices shall proclaim

The honours of Immanuel's name.'

An aged and highly respected brother residing about two hundred miles east of this place, in view of the increase of light, exhorts us to "blow the jubilee trumpet to earth's remotest bounds;" and had we the ability, the soul-saving theme of eternal love should soon be substituted throughout the widely extended heritage of God, for the tormenting jargon of wo, misery and death! As it is, we feel thankful to the great God of the universe; and would, with thousands of happy believers begin now the anthem of heaven here on earth, by saying, "glory to God in the highest, on earth peace, good will towards men."—*Gospel Advocate*.

ORTHODOX STORIES versus TRUTH

"One lie always makes way for another."

The "National Philanthropist" recently published an account of a drunken man hanging himself with the bell-rope of the Universalist Church, Cambridgeport, (Ms.) The story of the bell-rope, we knew to be a forgery, because we well knew that Church had no such appendage, unless the proprietors had purchased one to lay up against they should happen to obtain a bell. But next, some of the weaker friends of truth [?] in this town, saw fit to add that the drunken man was a Universalist. Thus, one lie gave birth to another. It however turns out, by an account from a Boston paper, that the whole narrative is a sheer fabrication, no such event having occurred in any Church or any place in Cambridgeport nor vicinity. Thus, as is usual, where Orthodoxy even deigns to mention the term Universalist, she has contaminated it with falsehood. The story, however, may have its moral: perhaps this fancied vagrant, seen stalking about the Universalist Meeting-house, was the Orthodox devil! Poor thing! we have long expected he would come to his end by a violent death; and we know no place more likely to afford him a halter to execute his purpose with, than a Universalist Church. If he have committed suicide, we hope his friends, according to the good old laws of New-England, will bury him where four roads meet, drive a stake through his body, and in addition to this, take proper

measures to quiet his manes, that his ghost may not disturb them. For we do not think they have treated him very well of late. For, although they believe that God has compromised with him, and yielded up to him irrevocably, a certain part of the human race, they have recently manifested a strong desire to curtail the number, and of course his power, by taking from his devilship, all they can get.—*Wilmington, N. C. Liberalist*.

Justice of God not opposed to his Mercy.

There is not, perhaps, in the whole range of school divinity, a more fruitful source of error, than the opinion, so generally entertained, of the opposing and contradictory qualities, influences, and requisitions of God's justice and mercy. To read the common schemes, as they are called, of theologians, one would imagine, that the divine mind was never at peace, that a perpetual conflict was kept up between its lenient inclinations, and the stern demands of what might not irreverently be termed a sense of duty, were it not more like the unbending fate, which was thought by the ancients to govern the determinations of their supreme divinity; for though not stated to be so, it certainly gives the impression of an eternal and independent power, which interposes itself to forbid the intentions of love.

This idea is not confined to written systems, and voluminous bodies of divinity; would that it were, for then its injurious effects might not be so extensive; but your children are taught to repeat it in their catechisms, yourselves repeat it in your church creeds, it is forced into the prayers of your clergymen, and they insist and dilate upon it in their lectures and sermons, over and over again. On the great subject of the mission, sufferings, and death of the Saviour, you are constantly told, that God saw the sinful and wretched condition of men; that he pitied, and resolved to save them; but they had sinned, rebelled, and fallen; they had committed an infinite offence against an infinite Deity, and a frowning, unrelenting Justice interposes, and calls for an infinite satisfaction, the sacrifice of his only Son. Mercy is obliged to yield, justice obtains its demand; while, in the language of a bargain, the sacrifice is called an *equivalent*, and the whole transaction is termed a *merciful plan*, a *dispensation of love*! No wonder that there are so many infidels, when this is represented as christianity.

Without entering upon an examination of the several errors of this system, a few remarks will be offered on that, which may be considered as the fundamental and prevailing one, namely, the supposition of a disagreement between the attributes of God; the idea that his rigorous justice intercepts the benevolent designs of his mercy.

Is not this opinion, in the first place, degrading to the true character of Supreme Perfection? Does it not leave a blank in

the description of Deity, which even our finite conceptions may fill? Is it consistent with the unity of his character, thus to present one of its principles in decided opposition to another? Is it consistent with the loveliness of his character, thus to present its severity overcoming its benevolence? Or is it consistent with the dignity of his character, thus to present its benevolence yielding to its severity? With such conceptions of God, can we feel satisfied, can we feel secure? Let any unprejudiced and thinking man ask himself these questions separately and seriously.

Is not this opinion, in the second place, at variance, not only with proper apprehensions of the whole divine character, but with a proper definition of the divine justice and mercy, singly considered? What is the justice of God, and what is his mercy? Does this justice demand inflictions, from which his mercy recoils? We think not. Does his mercy ask for indulgencies, which his justice refuses to grant? We think not. When justice is unfeeling, and regards not, as its sole and ultimate end, the happiness of its objects, it certainly is not just; it ceases to be justice, and takes the aspect and character of cruelty. And when mercy is short-sighted and partial, acting from impulse, rather than from a sense of right, and relieving present misery, rather than consulting for real and lasting good, it is no longer mercy, it has degenerated into weakness. Who will ascribe either of these dispositions to God? Who will say, that his justice is but wrath, and his mercy but unguided feeling? And yet this is virtually said by those, who hold the opinions against which we are contending; it is virtually said by the common error which we have stated; it was virtually said by those systems, which make our redemption the result of opposing principles and counsels, and the performance of a previous stipulation. There is no getting away from these inferences. In the common systems of divinity, the justice and mercy of God are plainly represented as distinct and opposed. Now these qualities, in their perfection, never can be either distinct or opposed; for perfect justice will always have pity on weakness and frailty, and perfect mercy will always unflinchingly pursue the straight and only course, which leads to the best possible consequences.

The idea, therefore, of an opposition between the justice and mercy of God, arises from a gross misapprehension of those attributes themselves, and is unworthy of the divine character. If these prepositions are established, it follows, in the third place, that it will produce injurious effects on our own minds. Religion is so important a subject, that religious error must be hurtful in some way or other, and in a greater or less degree. God is the object and end of all religion, and so far as a particular system of religion inculcates wrong conceptions of

God, must be a false one, and false in its very foundation. God is the Supreme Disposer: he governs our lives according to his will, and keeps in his own hands the entire regulation of our future destiny. We are weak and powerless; we cannot stand before him; we know that we cannot; unforeseen and uncontrollable events defeat our intentions, and defy our calculations; and death comes, we know not how or when, to close the present scene. It must affect us nearly then, to know what is the character of this Being; and according to the conceptions which we form, will be in a great measure the complexion of our religious opinions, and the tone of our religious language.

If, then, we regard him as a monarch, whose resolutions are taken without reference to the nature and circumstances of those whom he governs, and whose inflections are determined by a principle, which, however severe it may be, he is compelled to follow, we must of course regard him with feelings, which, in great part, will be those of apprehension and dread, with feelings which ought not to be connected, no, not at all, with the Only Wise and Good, with feelings which are calculated to repress the confidence and grateful love, with which we should seek our Father, and which should not be suffered to mingle with the adoration of the heart. And this is the fact. And this is the explanation of many of the superstitious notions and observances, which reflect any thing but honour on the religion of Christ. The Saviour has been prayed to, and hundreds of saints have been prayed to, in preference, yes, we scruple not to say, in preference to the great and only true object of worship: because a servile and unworthy fear was entertained of that object, and other beings and names were resorted to, in order to propitiate and favourably incline the Holy One, who is always more ready to hear, than we are to pray, and always more willing to forgive us our sins, than we are to forsake them. What is the language of nine out of ten of the hymns which are addressed to Christ, and sung in Christian churches? Plainly this; that Christ is a merciful, benignant, and compassionate being, who interposed between the anger of God and the destruction of men, and offered himself as a sacrifice to that inexorable vengeance, which neither could nor would accept of any other. Is this reason, is this religion, is this Christianity, is this in accordance with the language of him, who said, "Why callest thou me good, there is none good but one, that is God?"

Now what can be the origin of so monstrous an error? We conceive it to be occasioned by referring the character and counsels of God to the very imperfect standard of our own actions and feelings. By this, we mean, that instead of raising their own

ideas to some understanding of perfection, men have brought down perfection to the level of their own ideas, or in other words, have substituted imperfection in its place. They have considered, not so much the true and abstract nature of justice and mercy, as the justice and mercy which live upon earth, are conformed to their earthly residence, and modified by the passions, the weakness, the false judgment, the short-sightedness of man. It is true, that we must form our conceptions of the personal attributes of God, from corresponding qualities among ourselves; but then we must not confine them here, but remember that they are to be invested with omniscience and infinity; in short, united to one another, and united to God.

To illustrate by an example. Brutus pronounced judgment against his own sons, because the good of the commonwealth, as he thought, required that they should die. This act has been praised by some as *just*, and condemned by others as *unmerciful*. One will think that he displayed his heroism in sacrificing the feelings of a father to the existence of the state; and another, that the voice of nature should never have been so cruelly stifled at the call of a heartless theory, or the prospect of an uncertain good. But the fact is, we are not competent to decide at all on the case, because we can neither balance motives nor consequences. Neither was Brutus capable of deciding whether he acted right or wrong, because he could not foresee effects, nor determine whether the father or the magistrate ought to have prevailed in the decision. He only acted according to the best of his judgment; and that is all which any man can do in a question of opposing feelings, interests, and considerations. But here is the error. Men have supposed the Deity to be placed in a certain situation: and then have undertaken to say how he must have been influenced, and how he ought to have determined, and actually did determine, under the existing circumstances. They have undertaken to say, from their own notions of what would have been felt and done on earth, what in reality was felt and done in heaven; without reflecting that they were applying this rule to a Being, who is impassible and omniscient, and who could not, therefore, entertain any inclination in opposition to any principles, or be guided by any circumstances, of which he did not clearly see all the bearings, relations, and results.

We shall conclude this essay by giving such a view of the justice and mercy of God, as will form a summary of what has been offered on this subject. To speak strictly, we should say, that justice and mercy were not separate qualities of the divine mind, but that, although we used the names separately, for the sake of convenience and accommodation, they were, in fact, the same. The ways of God are right, and this expresses

all that we mean, when we say that they are just and merciful. In the counsels of God, there can be no wavering, nor even deliberation; the course that alone is proper, the course that alone conduces to the best possible ends, in every possible connexion, and throughout all eternity, that course is alone pursued, and it is pursued exactly when its operation is called for by infinite wisdom. This course is just, at the same time that it is merciful, and merciful because it is perfectly just. It never deviates on account of motives, which we should call compassionate, because if it should ever deviate in the least, it would cease to be both just and merciful. It never can be swayed by sentiments of anger or revenge, because, as it consults the good of the whole, and the good of each individual, it must terminate in the happiness of all. Let us henceforth have more enlarged and exalted conceptions of that Almighty Being, who is both Wisdom and Love, whose justice cannot be unmerciful, and whose mercy cannot be unjust; whose justice and mercy are one.

Universalist Magazine.

CHANGE OF OPINION.

It is really diverting to hear the clamor, made by certain persons, about a change of opinion, and a desertion from certain points of doctrine. We are often greeted with the sound, that to renounce our attachment to the creeds of the Church, is to prove ourselves, "unstable as water," and to cover ourselves with disgrace. And weak and contemptible as this silly declaration is, no doubt many persons are prevented by it, from publishing their real sentiments, and are thus persuaded to act the hypocrite. To show the fallacy of such a position, I would take the liberty to inquire: Did not Paul Change his opinion, when he renounced Judaism, and embraced Christianity? Did not John Calvin and Martin Luther change their opinions, when they revolted from the Romish Church, and set up for themselves? Did not the Episcopalian and Presbyterian leaders change their opinions, when they forsook their former Creeds and Churches, and established a new order of things? Have not the Baptists, Methodists, and in fact, all other sects, with the exception of the Romish Church, done the same. And, are they prepared to call those changes, proofs of fickle instability, disgraceful acts. Are not all those various orders continually soliciting people to change their opinions, and come over to them? And when they succeed, do they brand them with disgraceful instability? Should a Universalist desert his cause, and unite with any of those orders, would it be a disgraceful act? If not, should it be considered so, for an Episcopalian, Presbyterian, &c. to come over to Universalism? If change of opinions be disgraceful instability. Have not every order in Christendom disgraced themselves? For

there is not one whose sentiments have not undergone continual changes, three hundred years.

But a desertion from the Church is a crime too. Because it is a breach of a solemn covenant with God. Wonderful! And so a man, that binds himself to the Church, binds himself to God, never to believe differently, or, if he should be driven by force of evidence, to adopt a different belief, he is bound, in a solemn covenant to God, to act the hypocrite and deny the fact. A man, or woman, that would subscribe to such a covenant with such an understanding must be a fool or maniac. For, no rational person, would guarantee, in the sight of God, that he would or could believe the creed, he had subscribed to, for a single hour. Yea, conviction might flash upon his mind, and change his belief, while in the very act of confession. He who did not understand the nature of the covenant, could not be bound by it, and there is therefore no more crime in disavowing the Church covenant, than in changing the opinion on any other subject. It is base, it is ungenerous, it is black ingratitude in any person, to use such means, to hold in bondage, those whose very souls revolt with horror, from the creeds, they are either compelled hypocritically to support, or submit to be pointed at with the finger of scorn, as unstable, fickle minded persons, heretics, and sacrilegious covenant breakers. But, we understand the subject: It is neither disgraceful nor criminal to renounce any doctrine, but the heart chilling and God dishonouring doctrine of an endless Hell. A man may reject any thing else and believe this, and neither disgrace nor criminalize himself. "He whose house is tiled with glass, must not throw stones at his neighbour." A word to the wise is sufficient.

Liberalist.

REMARKS ON PSALMS CIX. 71.

"It is good for me that I have been afflicted."

How happy is that man, who can sustain himself in the hour of distress by a consideration that his affliction is for good! God, in his wisdom, frequently commands the rosy tint of health to leave the cheek, and the fell arms of disease to encircle the frame of his children. And those who are insensible to the goodness of the Creator, who see not the beneficial effects following his dispensations, are too apt to murmur at their fate, and complain of the severity and vigor of the Almighty. But the man, who calmly investigates the matter, and, with a view to improvement, endeavors to discover consolation under woe, conceives that this affliction is for some beneficial purpose, as being designed by the Creator of the universe, who, from this "seeming evil, is still educating good."

The advantages of affliction are sometimes obvious. When we are in health and prosperity, and our existence, as it were, slides smoothly down the stream of time,

walted by the gentle gales of propitious fortune, we are too apt to undervalue the blessings of health, and society, of relatives and friends. We behold disease, poverty and woe, pass by us, unheeded and unrelieved. We see weak, withering age tottering with infirmity without offering that support which, in justice, is its due. We cannot form an adequate idea of those blessings, which the all-bountiful hand of Providence has showered down upon us. Under these circumstances, what could be more suitable to us than the afflictions which we often endure? What more medicinal than the bed of sickness? Here we are brought to a calm reflection on our past lives; consider what we have done amiss; and lament the many instances of idle folly, and depravity of conduct, which we never had opportunity to think upon before. Here too, while we are languid and melancholy, and low and wan, we make resolves that if Providence will assign us a new term of existence, we will strive to conduct in such a manner as to win our own approbation, as well as that of others. And from this bed, we, by slow degrees arise; and prepare to enter into a new state of existence,

"See wretch, who long has tost,

On the galling bed of pain,

At length repair his vigor lost,

And breath and walk again!

The meanest floweret of the vale,

The simplest note that swells the gale,

The common sun, the air, the skies,

To him are opening Paradise."

Who then, can rationally say, that God afflicts but for the wisest and best of purposes? Who, with these considerations before him, can say, that our afflictions are not for good? Who, after rising from the bed of pain and anguish, and throwing off the shackles of disease by which he has long been confined, can forbear crying out in the pathetic and expressive words of Scripture, "It is good for me, that I have been afflicted."

I shall not endeavour to conceal, that some virtuous men are frequently afflicted beyond what, to our finite understandings, would seem meet. And some have had the presumption to pronounce it injustice. But I content myself with what the Oracles of divine truth declare on this subject, which to my mind are abundantly satisfactory. They declare that "whom he loveth he chasteneth;—that he doth not afflict willingly nor grieve the children of men;" that "though he cause grief, yet will he have compassion according to the multitude of his mercies." It is moreover, an instance of human weakness to adduce it as an argument against God's justice in this world, that we do not see the good effects resulting from the afflictions of virtue. This is denying the right of God alone, who sees through the vast wheels of this stupendous machine, the

world,—and governs it with absolute sway; always, however, possessing that love towards his creatures, which dictated the creation of them.

U. Magazine.

ANECDOTE.

A gentleman in town a few days since, from the country, observed to a friend of the Editor, that he had long been satisfied, that to suppose the Almighty had designed or would permit the future endless misery of one human soul, was derogatory to his character as God. Being invited to attend church and hear a Universalist Sermon, he declined doing so; saying, such were his impressions, that he was fearful it would be the means of convincing him the doctrine was true!

REMARKS.

How many real Universalists, are thus prevented from hearing and professing the only doctrine they can believe, without traducing the character of their Heavenly Parent. Warned by their preachers, biased by early Education, fearful of consequences, they stand aloof, nor dream that the very sentiments, they would appear to avoid, are deeply imprinted on their own hearts, and constitute their principal joy, and only true source of happiness.

CONSISTENCY.

The opposers of UNIVERSAL SALVATION are continually finding fault with Universalists, for dwelling so much on the love and mercy of God. They say, we ought to remember his JUSTICE as well as his MERCY. Supposing we were to yield to the sentiments of our brethren, and ask them to inform us what will satisfy the demands of JUSTICE. They would tell us, that justice DEMANDS the ETERNAL MISERY of the transgressor. Let us listen for further instruction on this point. "If God were to deal with us according to strict JUSTICE, we should ALL be consigned to the darkness of despair." Listen again. "Oh how wonderful it is, that such Hell-deserving sinners as we are, should yet be spared, when JUSTICE demands that we should be cut down as cumberers of the ground."

Now as all have sinned and come short of the glory of God, ALL, according to strict JUSTICE must be damned for JUSTICE must have its demands, and ETERNAL DAMNATION, can alone satisfy its requirements. How then shall any be saved? Oh the MERCY, the wonderful mercy of God, says the opposer, "saves our souls from hell." Why do they not say, that mercy VIOLATES the eternal principle of JUSTICE, and saves man from its proper and consistent requirements.

But if mercy saves a Calvinist or a Methodist, why not a Universalist, why not all mankind? And if MERCY is that divine power that triumphs in the salvation of man, why may not Universalists preach the mercy of God, as well as others? And if JUSTICE is to be released or abandoned in part,

to save one, why may it not in toto, to save all mankind. As believers in eternal misery are so anxious that justice should have its DEMANDS, on whom do they intend it shall be administered—On themselves? No. They take shelter under the wings of mercy. They are perfectly willing as to themselves, that God should dispense with justice, and deal altogether in mercy.—With them a "God all mercy" may be a "God unjust," but in regard to others, a God all JUST may be a God UNMERCIFUL. How perfectly this accords with the command of the Saviour, "I say unto you love your enemies," &c. R. Inquirer.

PROVIDENCE,
SATURDAY, MARCH 17, 1827.

"Earnestly contend for the faith."

FOR THE TELESCOPE AND MISCELLANY.
LETTER
To J—F—Esq. of W***ham.
(CONCLUDED FROM PAGE 16.)

We will now attend to a few passages from the New Testament, in confirmation of this delightful and interesting subject. Christ says, "And I, if I be lifted up from the earth will draw all men unto me." Again, "If any man believe not I judge him not; for I came not to judge the world, but to save the world." (John xii.) "For the Son of man came to seek and to save that which was lost." Now, sir, when all the lost are found, and saved, and drawn to Christ, will not all the world be saved? He does not say, he will draw some unto him—that he will seek and save some that were lost—that he will save some of the world, and that on certain conditions; but he says, *absolutely*, that he will draw all men unto him—that he came to save that (not a part of that) which was lost; that he came to save the world. And there are good reasons why Christ should save all the world; for, in the first place, his Father loved the world, and sent him to save it. (John iii. 16.) Secondly, his Father had given all things into his hands. (Matt. xi. 2, 3. and xii. 2, 7. John iii. 35. and xiii. 3.) and commissioned him with power sufficient to accomplish the salvation of the world: And hence he says, "All that the Father gavest me shall come to me, and he that cometh to me, I will in no way cast out; for I came from heaven not to do mine own will, but the will of him that sent me; and this is his will, that of all he hath given me, I should lose nothing, but should raise it up again at the last day." (John vi. 37, 39.) And Christ has died for all—tasted death for every man—gave himself a ransom for all, to be testified in due time. Is it not, then, reasonable to believe that he will destroy the devil and his works—make an end

of transgression, and reconcile all things unto himself through the blood of his cross. (Heb. ii. 9, 14. Col. i. 20. Dan. ix. 24.) Most assuredly it is, and to suppose the reverse is to deny the goodness of God, and the authenticity of the word of inspiration. As Christ has declared he came to do the will of his Father, it may be necessary to inquire more particularly what this will is.

St. Paul tells us that God's will is, that all men should be saved and come unto the knowledge of the truth. (I Tim. ii. 4.) and that God worketh all things after the counsel of his own will. Now, as it is God's will that all men should be saved, and He being immutable, it never was his will "to pass by some and ordain them to a state of dishonour and wrath, to the praise of his vindictive justice." And, as he is impartial, it never was his will or good pleasure to elect some of mankind to everlasting life, and to bring some unto a state of salvation by a Redeemer! For, scripture declares, that "on him (Christ) was laid the iniquities of us all;" that, "by his stripes we are healed;" that, "where sin abounded, grace did much more abound;" that, "as in Adam all die, even so in Christ shall all be made alive;" that, "as by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the free gift came on all men to justification of life." (Rom. v. 18. I Cor. xv. 22.) Because Universalists believe that all men will be finally saved, you infer and intimated that they deny the doctrine of regeneration and the utility of a moral change in order to fit them to dwell with Christ. But this, sir, is a mistake. They do not believe that men can be saved in sin and without regeneration. They believe regeneration and holiness necessary to happiness, for without it no man can see the Lord or the kingdom of God. They believe mankind are saved by the washing of regeneration and the renewing of the Holy Ghost. They behold the Lamb of God who taketh away the sin of the world, and who is to reconcile all things unto himself, whether they be things in earth or things in heaven, through the blood of his cross which cleanseth from all sin." See Col. i. 20 Also, Universalists believe that if any man be in Christ he is a new creature; that old things will be done away and all things become new. Perhaps you will admit that if any man be in Christ he is a new creature, and that all such must be saved, but deny that all men shall become new creatures in Christ. Listen then to the words of the inspired Paul. As in Adam all die even so in Christ shall all be made alive. Again, Eph. i. 9, 10. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fullness of times, he might gather together in one, all things IN CHRIST, both which are in heaven and which are on earth, even in

HIM." Here, sir, is positive testimony that all shall be gathered together in Christ, and made alive in Christ, consequently all will be regenerated and made new creatures, for as we have borne the image of the earthly, we shall also bear the image of the heavenly. Again, he says, (I Cor. 15. see the whole chap.) "Behold I shew you a mystery: we shall not all sleep but shall all be changed in a moment, in the twinkling of an eye, at the last trump. The trumpet shall sound and the dead shall be raised incorruptible, and we shall be CHANGED: For this corruptible must put on incorruption, and this mortal must put on immortality, so when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." Thus, sir, I have proved that all men shall finally be regenerated—blessed in Christ—gathered together in Christ—made alive in Christ—put on immortality and become new creatures in Christ the head of every man—thus shall every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them be heard to say, blessing, and honour, and glory, and power be unto him that sitteth upon the throne and unto the Lamb for ever and ever. Rev. v. 13.

Respectfully yours in the belief of the truth.

J. M****

Carver, Feb. 22, 1827.

FOR THE TELESCOPE AND MISCELLANY.

To the Editor of Zion's Herald.

SIR,
Observing, some time since, in your paper, a few concluding remarks, as it was then said, from Dr. Clark's whole Commentary of the Bible, which evidently shewed his great research, candor and principal aim to ascertain the truth in translating it. We do not wish to speak one word against Dr. Clark's Commentary—we sincerely consider him a learned scholar, and well versed in the various original languages of the scriptures. Our main object is not now to judge of the real merits of his work, only in general terms. We do not wish "to render railing for railing," against writers, but we would plainly remind you of your conduct as it respects your willingness to publish from other orthodox papers, the piece entitled, "*Wicked Devices Exposed*"—which grossly insinuated "Easy directions how to get a name in the world, or notice of Rev. Mr. Kneeland's translation of the New Testament." We are aware that you did not first publish this scurrilous piece in question, but several of the orthodox sect set the example, who had nothing better to fill up their dry and rapid columns—Yes, the Boston Recorder and Telegraph—Religious Intelligencer, and also we see it in another vile vehicle which you highly recommended to

your readers, and said, "it bids fair to be abundantly useful to the cause of truth and piety." We are sorry to say, that you were so morally blind, that "the talent discovered in it," by yourself, should possess so many factitious and gross materials—for "a tree is known by its fruit"—"and a corrupt tree" will certainly "bring forth corrupt fruit." If you like such fruit, we are willing you should have a full repast at such dainties.

We now write more particularly to you, and also condemn, in the strongest terms, other editors as unfair, because we consider Dr. Clark as one of your persuasion—i. e. we have been credibly informed so.—We will now ask you a few questions, and we endeavour to apply them strictly to your own and others consideration. How should you feel if the Universalists and Unitarians should publish such a piece of *ridicule* on Dr. Clark's Commentary, as has been published against Mr. Kneeland's N. Testament? How should you like to have it said that Dr. Clarke only sought "easy directions to get a name in the world," and *nothing more*? Has not Dr. C. said as much in his own favour, in establishing his own sentiments, as Rev. Mr. K. ever did? We say, yes, but we do not wish to attach vile motives without *any proof*, to Dr. C's views in his translation. Are there none in the world but the Methodists, Hopkinsians, Calvinists and Baptists, who are worthy of literary attainments? Cannot the Universalists and Unitarians read and learn things as deeply and as correctly as others, even *yourselves*? Are those to be despised and degraded, because they happen to differ from your religious views? Are the publications of the Universalists to be viewed only in the execrable and detestable light of disseminating the principles of *infidelity*?—and because a certain paper happens to solicit patronage to support it, it must be stated by a *serious* Editor, as "the death of an *Infidel*!" Why did you not have the *candour*, "the good will towards men," and *charity*, after you had announced the death of this *infidel* paper, so called by yourself, when it was again revived and circulated more extensively than ever, to state in your columns in large capital letters, the *resurrection* or *resuscitation* of an "infidel?" Do you not now think that it is somewhat remarkable, that an "infidel" should *revive* after death? Did you not use the word *death* in a very strange and unbecoming manner? No doubt you were in hopes it was *dead*, but did you imagine, under the then existing circumstances, as they were plainly stated, that you used a very proper term? Did you not grossly misrepresent facts? Do you not know that there is a vast difference between the meaning of *death*, and the mere *suspension* of a thing? Let the compunctions of your own conscience answer the above queries, for we verily believe and conclude that *it will*, as correctly as we can do it.—Do you

think that truth will suffer, or lose ground by such *slander* and *detraction*? You may vaunt yourself to be some *great* one of the popular party, but remember that self-exalted greatness does not *nor will not* make a *christian*!!

We could enlarge on this topic much further, but do not deem it expedient to spend our time in trifles, which result from your fantastic reveries. It belongs to you and others to *prove* Mr. K's translation as incorrect or false—He has put it in your power, if you are able, to point out to him all the faults that can be discovered, and by so doing, you would receive his warmest thanks. He does not wholly rely on his own abilities as being perfectly correct—no, he requested all the literary characters of the Union, in a respectful, fervent and humble manner, to set him right where he might err, and for so doing, it is called, "*Wicked Devices Exposed*." What a wonderful and astonishing exposure! We would say, however, that we consider Mr. K's "wicked devices" very *small* when compared to those who see fit to misrepresent and ridicule his right and motives in such pernicious colors. We only wish you to place Dr. C. in the same situation, and apply the same piece to him that "Thermometer" wrote, as it might be with the same propriety and with as much truth. If this were done by the Universalists, would you not view it as being very *ungenerous* and void of all charitable feelings towards your own sect? We think you would. But may heaven forbid, that any of those who may happen to differ and be more *liberal* than you, or your party, should ever lay such a charge to Dr. C's motives without any just ground. No, we are willing that he should think and write according to his views, and allow him to be sincere in it; but conclude, however, as strenuously, that others do and *will* exercise the same privilege in writing their opinions, and be equally as correct and sincere. We call no man master on earth. We trust that enough has now been said, and will close with the words of our Saviour—"Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." "Yea, and why even of yourselves judge ye not what is right?" St. Matt. vii. 1. and St. Luke xii. 57.—Yours respectfully.

R. C****

Middleboro,' Feb. 27, 1827.

FOR THE TELESCOPE AND MISCELLANY.

REPLY

To "THEOPHILANTHROPIST," who appeared in the columns of this paper of Dec 2d.

(CONTINUED FROM PAGE 182.)

Unavoidable absence and numerous other engagements have compelled me to neglect the continuance of this reply for several weeks past. I now cheerfully resume it; not because I am a lover of controversy, but

because the stale objection which *Theophilanthropist* has sought to predicate upon the supposed discrepancy of the morality of Moses and Christ, is tauntingly hurled from the tongue of almost every Deist: If a sober examination, therefore, of what Christ hath said in the latter part of St. Matt. 5th chapter, will contribute to assist the minds of any of my readers in escaping from the shackles and the darkness of infidelity, I shall feel amply rewarded for any labour I may bestow upon this subject.

In my last, I promised to consider the 38th and 39th verses of this chapter, which read as follows:

"Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."

In the former of these verses, our Lord has reference to the penalty imposed upon certain acts of violence, by the law of Moses; though not contained in the *moral branch* of that law: As may be seen by turning to Exodus xxi. 24. Most writers which I have consulted upon this text and context, denominate it the law of *retaliation*: Though in the common acceptance of the word I think a name more appropriate might have been employed.

That the charge of contradiction between Moses and Christ, which T. has urged, may be fairly removed; we should bear in mind—1. That a punishment, equal to the injury done by the violence of an individual to his neighbour, was prescribed by the penal code of Moses; and which was doubtless for the purpose of guarding the persons of individuals against the danger of unjust violence and cruelty.

2. That this penalty or punishment, was not left to be inflicted by the person who had sustained the injury, but by the proper officers of civil justice, who were appointed to try his cause, and decide upon his guilt or innocence according to the evidence which should come before them. From these facts, it will appear equally as absurd to suppose that the civil law which prescribed the punishment of certain crimes, in the days of Moses, was hostile to the moral rules imparted by Christ to his disciples, as it would be to suppose that the civil laws of our own times are opposed to the morality of the gospel: And we think that no *Attorney*, who pretends to any considerable reading, will hazard his reputation for *legal knowledge*, by an assertion to the contrary.

3. The law which obliged the offender to suffer the same injury which he inflicted by unjust violence upon another, was long in force among the Greeks and Romans. We are informed that this law was so pertinaciously adhered to in Athens, that if a man, by violence, put out the eye of another who had but one, the criminal was condemned to lose both of his eyes, as it was judged that

the loss of one eye would not be equal to the misfortune which he had caused the other. In the days of Christ, and before, it appears that the Jews had appealed to this law, (whose execution belonged solely to the civil authority,) as a pretext for justifying their private resentments, and to cover the enormity of a revengeful and vindictive spirit. Their practice, in this respect, was nothing less than that of taking the laws into their own hands, and becoming Plaintiffs, Judges, and Executioners, at the same time. Thus private resentments were carried to the greatest extremes, and divisions and bitter animosities prevailed among them to an alarming extent.

4. To remove this ground of animosity, and to introduce a pacifick spirit and practice among his followers, the Saviour commanded, saying—"Resist not evil:" or the evil person, as the Greek words may be properly rendered. The meaning of our Lord, undoubtedly was, to forbid his disciples using the weapons of unjust violence to repel an unlawful outrage, as that would render them equally guilty of the transgression of the law of Moses, as those were whom they resisted.

5. The disciples of Christ, it will be recollected, were persecuted for righteousness' sake; and that by the Jews and Gentiles: It was therefore necessary that they should commit their cause to Him, who alone could defend them in the hour of peril, instead of rushing into the vortex of certain ruin, by fostering a spirit of retaliation and revenge; and which would also bring reproach upon their profession of faith in the Redeemer.

Thus it is easy to perceive, that by a fair construction of the words of Christ, and a direct appeal to historical facts, the charge of opposition to Moses brought by *Theophilanthropist*, against the Saviour, exists nowhere, but in the conceited imagination of an idle and speculative chimerist.

My next number will be devoted to the 43d and 44th verses of this chapter; which are all that remain, from which the least pretences to reason and candour, could justify such a suspicion as that contained in the charge of *Theophilanthropist*.

Yours with respect.

A Believer in Divine Revelation.

POETRY.

"WHY WEEPEST THOU."

Does gloomy fate with sullen frown,
Consume thy soul with care?
Hast thou the draught of misery known
Whose dregs are dark despair?
Art thou oppressed with sorrow's doom,
Thy heart with anguish torn—
Oh, soon that sad and cheerless gloom
Shall wake a brighter morn!
Then why should sorrow wring thy brow—
Say, mourner, say—"why weepest thou?"

Does tender love bedeck the bier,
Is dust—with dust inurn'd?
Has one—affection priz'd so dear
To Heaven, and God—return'd?
The beauteous flower, that charms the eye
And decks the smiling plain—
With winter's blast, doth fade and die,
But dies—to bloom again!
Then why should sorrow wring thy brow—
Say mourner say—"why weepest thou?"

To Correspondents.—The favours of R. C***, J. M***, Phares, Theophilus, D***, and Jerome, are received, and will be inserted as convenience permits.

Married.

In this town, on Monday morning last, by Rev. Dr. Gano, Mr. Samuel Sprague, of Smithfield, to Miss Martha Wood, of this town.

At Central Falls, Mr. Joseph Bennett, Jr. to Miss Betsey Ann Davis, both of Cumberland.

In Carver Ms. by Benjamin Ellis Esq. Mr. Luther Shaw, to Miss Matilda Smith, both of Warham.

By Nehemiah Cobb Esq. Mr. Sampson McFarland, to Miss Polly Shirliff, both of Carver.

In Middleborough, Ms. by Seth Miller, Esq. Mr. Luther Tillson, of Carver, to Miss Cynthia Lee Barron, of the former place.

Died.

In this town, on Saturday morning last, after a long and distressing illness, Miss Martha E. Thurber, daughter of Mr. Fayette Thurber, in the 17th year of her age.

On Monday morning last, Delia Maria, oldest daughter of Mr. Levi Ellis, in her ninth year.

In Attleborough, on Monday evening last, Mr. Amos Read, in the 49th year of his age.

OBITUARY.

Died in Carver, Ms. on the 26th ult. Mr. John Maxim, aged 82 years. In his death, his children and friends sustain an irreparable loss. He was an example of industry, frugality and piety, and was ever ready to impart both moral and religious instruction to all with whom he associated. He possessed a temperate, moderate and virtuous disposition, and for more than 50 years was a cordial and respectable member of the Church and Society in the town in which he lived, and ever merited the approbation and affectionate esteem of his brethren. Although his "Father in heaven" saw fit to subject him to a long and distressing illness, yet he ever bore it with christian fortitude and resignation; believing, that "he does not afflict willingly, nor grieve the children of men," and that "He chastens but for our profit, that we may be partakers of his holiness." He ever appeared willing and ready to meet the icy king of terrors, with confidence, having "a hope full of immortality, knowing that his Redeemer liveth, who shall

change his vile body, and fashion it like unto Christ's glorious body;" Often exclaiming in the language of Dr. Watts,

"Oh! If my Lord would come and meet
My soul would stretch her wings in haste;
Fly fearless through death's iron gate,
Nor feel the terrors as she passed."

Jesus can make a dying bed.
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

May this bereavement of divine providence be sanctified to his children and friends for their everlasting and unceasing good. "Blessed are the dead which die in the Lord, for they rest from their labours and their works do follow them."

(Communicated.)

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